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THE GREAT MEDICAL COLLEGE AT PEKING.

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This College dates from the Yuen 元 dynasty. The Imperial medical establishments of former dynasties were called 御藥局. In the Yuen and Ming dynasties, the college had thirteen departments or practices, the last two of which were discarded by the present dynasty. There were (1) diseases of men or the doctrine of the pulse in relation to adult males or medicine properly so called; (2) miscellaneous diseases; (3) diseases of children; (4) wind diseases; (5) female diseases; (6) eye diseases; (7) diseases of the mouth, teeth, throat; (8) dislocations; (9) wounds; (10) ulcers and swellings, (11) acupuncture; (12) charms or prayers equal to spiritual medicine; (13) pressure and friction. Although the last two have been banished; the original number is still nominally adhered to. To make up the number for the sake of uniformity and from a regard and reverence for antiquity, 7 and 10 are divided into two each. Their medical course however practically consists of the following five branches; the first, third, sixth and seventh of the above enumeration with the addition of the *outside* practice (surgery).

1	大方脉.			
2	雜醫科.			
3	小脉	or	小兒科.	
4	風科	or	傷寒科.	
5	婦科			
6	目科			
7	口齒咽喉科.			
8	正骨科.			
9	金瘡	or	金族科.	
10	瘡腫科.			
11	針灸科.			
12	祝由科.			
13	按摩科			

In three medical works which I have consulted, I have found considerable variation in the list of practices.

In one work, small-pox 諸瘟科, ear and nose practice 耳鼻科, and the forbidden department 書禁科? are introduced among the thirteen, along with a branch of medicine most characteristic of the Chinese viz., *Ancient true medical saying* 太上誠語. A chair on this subject would certainly be interesting, quaint and ridiculous, even of European medicine and still more of Chinese. Shu-chin-k'o is a practice upon which I have been quite unable to procure the slightest information, even from the college authorities. The other Board contiguous to the college and situated in the same street—the whitehall of Peking—seem to have a similar department and agreeably to its derivation we may term it, the contra-indication, or ethical practice of the Medical Faculty. It may relate to books, doctrines or practices or all for aught I know. From what I saw of the officials I should say that opium was not included in this department. This faculty would answer to the Chinese *Index Expurgatorious. Holiwell street* in Peking must be sought elsewhere than in the street of the six boards.

Another work proposes to give the correct and complete list of the 13 branches and concludes by enumera-

ing 12 only. The "Heavenly Flower" and nasal departments are excluded and the forbidden branch is mentioned last. The most trustworthy list is that of the Ming dynasty already given. The last two do not now exist and are not known. They are practiced however to some extent, still among the people. The barbers exercise the digital pressure, thumping and rubbing practice at the present day, as all have doubtless, at one time or another, witnessed with much amusement. I have seen it applied for indigestion, sleeplessness, neuralgia etc. Many go through this *beating process* regularly every night before retiring. These two branches were among the most notable in ancient medicine as we shall hereafter shew, when treating of charms. All the boards have been once large, magnificent square structures and are arranged in the usual style of Chinese yamêns, although on a large scale. The entrance to all is through what was once, a handsome triple, portal gate, with a succession of courts and side apartments and verandahs with halls and chambers for the use of the officials and inferior officers. If it be true, as is said, that they were built according to their rank and importance, close to the Imperial palace on the East side, then *miserable dictu et visu*, the Medical Board is the farthest off and last. The buildings are in the worst repair—all is ruin and only a few rooms are at all habitable. The bricks of the floors, the window beams, rafters, doors, tiles, have all been torn away, where accessible, by the ruthless hand of poverty Pigs and squalid children now frequent the old halls, class rooms and quadrangles. Behind about twenty families are housed in the old quarters of the students and under officials and in the centre of the yard a large mound twenty or thirty feet high has gradually risen by the accumulated ashes thrown out. Dust, dirt and desolation reign supreme. Ichabod is everywhere inscribed.

Immediately on entering you discover a small temple on the right (South) to 徐鬱 a Doctor of the Ming dynasty, who had it erected to him after his death, by the Emperor. It contains tablets commemorating his worth, an incense burner and a clay figure of the Doctor surmounted by the official cap of the Ming dynasty, with encircling brass dragons. The boys out of sport have taken them and placed one on the head of the *Brass Man*. Another version is that these hats are retained here and used by the officials in worshipping the image, or they have been designed for the image itself. They are curiously and finely wrought and are *minus* the two side wings or flaps which characterised the Ming hat. The hair of the image in bronze is twisted up into a knot on the crown of the head after the manner of the Coreans and Tauists. In the second court on the North side is a small room with 醫學 on a tablet above the door. On the window are official notifications of the subjects for Essays on the five departments specified. On the first and 15th of each month two of the officials, teachers (6th button) attend to give out the subjects and there are other two of the same rank (the highest usual rank in medicine is a 5th button and for extraordinary services rendered or some wonderful cure, sometimes a 3rd is bestowed; China is not behind the more civilized countries of Europe in shewing disrespect to medicine and curtailing or niggardly granting state honours and pay. The Chinese have an expressive saying 視財如命 respecting those who receive and decide upon the Essays. There are about 70 applicants, who wish their names placed on the roll of 30 who receive a small pittance *on paper*, two mace *per diem*, from the Imperial treasury. This is the nominal sum, butI cannot learn how beautifully less 皮裡抽肉 it becomes before it reaches the students. This list of *favoured* ones is continually changing according to the merit of the essay. In this course of instruction they forget one of their own sayings 熟讀王叔和不如臨症多. No oral instruction

is given—the college possesses *one volume*, which they refused to exhibit. It is a volume of the Golden Mirror of Medicine 醫宗金鑑. This medical learning or school was commenced in the reign of Taukwang in the year 1839. It had existed in the Ming dynasty, but had long since fallen into disuse. A few years after its re-establishment, an offiicial—a relative of the Emperor, named 奕紀 abolished it to save expense. *Thus* it existed up to the 5th year of T'ung-chih (1866) when a censor Hu-ching-yuen 胡慶源, memoralised the Emperor; an edict was issued and instructions as above indicated was begun. This memorial appeared in the Peking Gazette 14th January 1866, and was translated by M. C. Morrison, Esqr. late H. B. M.'s Consul, at Chefoo, and was published in the Report of the Peking Hospital for 1865. It recommended periodical examinations similar to those of the Imperial Academy. The class of men in the College is thus described by the censor "Some there are who having never read the writings of the ancients and whose science consists in nothing more than an acquaintance with some stock prescriptions, in trying experiments with their medicines on sick people, and in attempting to cure mild diseases, superinduce on them malignant ones. They know not how to distinguish between appearance and reality, nor between the effect of heat and those of cold. They act on no principle, and at random, and generally make bad worse. Should such men be called to do duty in the palace, very serious consequences [to the health of the imperial family] might ensue." The Emperor taking a hint from this shrewd censor probably, has prohibited acupuncture—their hitherto *panacea* for all ills—upon *his* person. In the hands of such anatomically ignorant and reckless quacks, it is extremely dangerous and ought to be banished. Any one who chooses to present his name with the requisite offerings of gold, silver, silk or even fruit, is received as a member of this Imperial College of Physicians, and any one who has read a medical book or inherits or has bought a medical manuscript is sure of becoming a fellow of the said College, with a handsome pay! These attending directly on the court receive as salary twenty six taels per annum and twelve hundred catties of rice. The subordinates, thirty in number, receive twelve taels and five hundred catties of rice.

Passing though this court with its large hall and the tablets of Kanghi and Taukwang; we reach the back most court containing two temples. The one on the North is designated the 三皇庙: and contains the three emperors. The celestial one is in the centre, the terrestrial, on his left and both naked, and the human one, clothed on the right. Above them is a handsome tablet by a Tsing Emperor with the inscription, 永濟羣生. on the 上甲日. (11th month 7th day is the autumn term of this year) the President of the Board of ceremonies proceeds to this temple to burn incense. He does so on the above day each year in spring and autumn. There was up to the time of the accession of this dynasty a stone tablet in this temple which was brought from Pien liang 汴梁 (Kai fūng fu) in the time of the Yuen dynasty. The Yuen Emperor caused the methods of acupuncture and the moxa to be cut upon it. The head of the tablet with its literary dedication was from the hand of the Sung Emperor Yen-tsung in 1023. On account of its indistinctness, the Ming emperor Ying-tsung had it recut and restored. This tablet was removed into the palace at the time they attempted to remove also the brass acupuncture figure; which stands in the little temple immediately opposite. This temple is called 藥王庙, and contains three images to Yao-wang 藥王 (Hwangti); Yao-Sheng 藥聖 (Shennung) and Yao-tsu 藥祖 (Chipo) In the T'ang dynasty Tsun 孫思安 received the title of *Yao wang*.

This brass figure, life size, is indented over the course of blood vessels with numerous small non-perforating holes, the size of pin heads, and was anciently used in teaching the art of acupuncture. It is covered with a Ming or Buddhistic shaped outer long robe of yellow paper and stands over what is popularly termed a Hai-yen 海眼. A pagoda inside the Western gate, the drum tower and the observatory are all popularly supposed to stand on similar "eyes of the sea." The old figure was of a beautiful greenish blue colour and was said to have come out of the sea. But this does not appear credible as my guide informed me, for the figure bore marks of repairs in the Sung dynasty in 1023 and the Yuen dynasty in 1266, and in the Ming dynasty it was completely restored. The figure was formerly said to be empty and to contain internal parts, so arranged that when filled with water, the natural flow of the blood in the living arteries and veins was imitated. This statement seems very doubtful in veiw of their misty and erroneous view of the causes of the circulation of the blood. They have never seen the internal parts and their relations, or at least have never noted them or improved by them.

In 1260 there was a Nepaulese by name Arniko, who came to Peking in the train of an Imperial teacher who was returning to the Capital. He was asked by the Emperor what talents he had and replied that he understood something of drawing engraving and casting metal. The brass figure which was out of repair was shewn him. There was no one at court who could renew it. When he was asked if he could undertake it, he modestly replied that he would try, and he succeeded so admirably as to make it agree in every particular with the human figure. The court was satisfied with the workmanship and no one was covetous of his success, of the honour awarded him or of the possession of such ability. This occurred in 1266.

In former days, the students practised acupuncture as we have said, on this figure. It was covered with paper pasted over it, and they were required to exercise their skill in hitting the holes exactly. This has long since fallen into disuse; it does not now exist in the College as one of the departments, is rarely had recourse to by the court physicians, and never practised upon the Emperor. It is still frequently used outside and you may sometimes see a quack at the fair or in the temples who does not hesitate to thrust from two to four or six inches of cold steel into the epigastrium for cure of dyspepsia, or puncture under the tongue or the nails for the cure of cholera. Diagrams from the brass figure, reduced in size, and four to the set, viz. the front, back and two side veins, are sold for half a dollar, giving the places for the operation and illustrating the subject as laid down in their books.

Although not used for acupuncture, sick persons or their substitutes visit the figure to burn incense before it, and the under official provide the devotees with a sort of yellow paper *bib* (㪷肚) which is suspended from the neck of the figure, while they burn incense and prostrate themselves. Afterwards they carry this paper home, and the sick man wears it round his neck for several days and so recovers! At home the patient or friends make a fac-simile of it on yellow cloth, and return to the College and again burn incense and suspend the bibs on the figure in order probably to withdraw more of the virtue of the figure on to the yellow cloth bib. Sometimes it is doubtless to burn incense and return thanks for the cure and in this sense we might quote from Horace the not very inapplicable couplet.

"Suspendisse potenti
Vestimentu Maris Deo,"
lib I, act V.

In these circumstances, the little temple of course is quite famous and possesses a number of tablets and inscriptions. On the wooden table in front of the image, besides a bell and burner, there is a little stick with the

characters 普濟慈悲救苦銅神老爺之位.

The three medical divinities before referred to in this temple have each little sticks also before them with suitable inscriptions.

While this outside Medical tribunal has been allowed by this dynasty to fall into such ruin, they have gradually withdrawn men, books and drawings belonging to the College into the palace, to the Imperial drug establishment know now as 御藥房. This inner dispensary has always existed for the convenience of the physicians who wait upon the eunuchs and concubines and in the Ming dynasty was called 御藥院, but now it is the *only* establishment. There are 45 medical officers in charge of it who are called 吏目 Li mu. They carried away the Sung dynasty stone tablet, as already said, and they tried also to remove the brass figure to the inner *Yao-wang-miau*, but failed. It proved too heavy for the ordinary means employed. Not to be baffled however they erected a *Tien-cheng* 天秤 and in the effort to raise it, the head fell off, which was afterwards soldered and on this account, we find on examination, a rough line round the neck of the figure which is otherwise quite smooth and finely executed workmanship. The figure has the usual girdle or fig leaf round the loins. There is a popular story about the soldering worth mentioning. After several fruitless attempts to unite the head with the body, the workman employed upon it had a dream and a spirit informed him in these words 御屯院. He suddenly thereafter awoke, and the spirit's idea flashed upon his mind; he tried it, built up the figure in clay and earth as far as the neck, and thus succeeded in soldering it, and so gave rise to the rim or border round the neck.

PEKING. Dec. 2nd 1869.

ON THE BEST METHOD OF PRESENTING THE GOSPEL TO THE CHINESE.

BY REV. F. S. TURNER.

CHAPTER VII.

The need of evidence.

The study of the Christian Evidences, important to every minister, is peculiarly so to the missionary. The Apostle Peter, indeed, goes further and requires attention to it from every Christian. He would have even private Christians "ready always to give an answer to every man that asketh you a *reason* of the hope that is in you." This passage is not seldom taken as referring to our personal hope that we have a share in the benefits of Christ's redemption. Such a transference of the text is natural and it may be, justifiable, but it was evidently not its original intention. In Peter's days the believers were liable at any moment to be examined judicially before kings and magistrates; or to be challenged in disputation by their heathen neighbours as to the grounds of their confidence in Christ Jesus. The demand would be for an account (logon) of the basis of their hope; and it would have to be met, not by a narration of inner experience, but by a defence (apologia) of the truth of Christianity. Such demand is rarely encountered in Christian lands, but where the gospel is carried on to new conquests it will doubtless be met with frequently. Whenever the heathen perceive unmistakable evidence that the Chinese Christian has a hope unknown to them, which can arch over this vale of tears with celestial bows of promise, and cast a halo of glory round the cold head of death itself, they will assuredly begin to inquire; why do you believe this new doctrine? How do you *know* that it is true? The private Christian may wait until this demand comes to him, but the preacher goes forth to court it. He challanges the world to investigate the claims of Christianity. The study of the evidence, becomes therefore of prime importance in the missionary work. Without due preparation here, we are in danger one day of finding ourselves in the position of troops, who suddenly in the heat of an engagement discover that their ammunition is exhausted. The gospel authoritatively demands the faith of every man. It must therefore be furnished with irrefragable proofs of its truth. It is the business of the Christian teacher to set these proofs in a clear and strong light before his hearers. If he cannot do this his position is, to say the least, an awkward one.

Yet, I confess, I approach this important subject with a sense of uncertainty and misgiving: and I suspect many of my readers will comprehend and share the feeling. Logically imperative as it seems to be that we should prove the truth of Christianity before commanding assent to its doctrines; this proof is by no means a simple process. It is one thing to be convinced for oneself of the divine origin of Christianity, quite another to be able to give such an account of the grounds of our faith as shall satisfactorily convince an unbeliever. Some readers of the RECORDER may remember that at the outset of this series of articles I avowed myself, not a teacher, but an enquirer. They may recall too that I started on this career of inquiry from a question of an anonymous writer upon this very subject of evidences. In the intermediate articles, while I felt the ground firm beneath me, and saw the course straight ahead, I have ventured to speak with a tone of assured confidence, after the manner of a guide rather than that of an explorer; and perhaps my original profession of a desire to be helped and guided, has been forgotten. But if forgotten by others, not so by me. I have taken up this subject fully conscious that I cannot carry it to the conclusion I desire. I cannot point out any royal road along which we may march triumphantly to the spiritual conquest of the Chinese. The utmost I can attempt is, to state the problem clearly. Having stated it, I hope wiser and more experienced men will take the matter up and assist me, and others, towards a solution.

That the problem is not an extremely simple one is made evident by the fact that many good men quietly and yet persistently ignore its very existence. For rhetorical purposes there is no way of disposing of a difficulty so short, sharp and effectual as boldly scouting the bare idea of there being any difficulty at all about the matter. I have heard a preacher confidently assert that there are irresistible proofs which would compel belief only he has not time to state them just now. Unfortunately the convenient time never did come. It reminds me of a tale of the late war. The attacking army was held in check for some time before an apparently impregnable position, defended by a formidable row of heavy guns. By and bye when the position was taken, the big guns proved to be only painted wood. Wooden guns may impose upon an enemy for defence, but they are useless for attack; and in our warfare we are the assailants. There are however preachers of too noble a spirit to employ any species of rhetorical artifice, who yet practically ignore the need of proofs for the truth of Christianity. They employ themselves in a patient, faithful, loving reiteration of the gospel; hoping and believing that by the power of the divine spirit it will produce conviction of itself. Looking at the matter in a cool, logical way, they admit the need of evidences; but then, they say, religion addresses itself more to the heart than the head. Intellectual belief is valueless, if the heart be not moved; while if only the heart is stirred some how or other intellectual difficulties seem to vanish.

> "A warmth within the breast would melt
> The freezing reason's colder part,
> And, like a man in wrath, the heart
> Stood up and answered, 'I have felt."

True, Logic is not the only, not the mightiest force that moves humanity; and because it is not everything some good men appear well content to treat it as if it were nothing. This mode of dealing with the case is supported by the fact that many most sincere and excellent Christians, whose faith in Jesus Christ is the very life-blood of their being, yet are quite ignorant, and content in their ignorence, of logical proofs. And more, these simple earnest Christians are not only raised far above the need of external evidences; but they must be so, or they could not be Christians at all. They have no mental capacity to weigh evidence, and consequently if such a process were absolutely indispensable to a reception of Christianity they could not be Christians at all. Cowper describes them well;

> "The light they walk by, kindled from above,
> Shows them the shorted way to life and love:
> They, strangers to the controversial field,
> Where deists always foil'd get scorn to yield.
> And never checked by what impedes the wise,
> Believe, ruch forward and possess the prize."

An indisputable instance of faith growing up utterly independent of "evidences," may be watched by many a Christian parent in his own home. What sight on earth more beautiful, more heavenly, than the young child in whose breast the powers of thought and feeling and spiritual life are just stirring in the bud; as he kneels by his mother's knee and breathes out a simple prayer to the unseen, loving Father above; or as he breathlessly drinks in the "sweet story of old" while the tears gather in his eyes. It is impossible to doubt that that child's faith is genuine and acceptable in the sight of God, even as that of the philosopher who has traversed the whole round of human thought and done battle with every infidel objection. Deny the validity of the child's faith, and all Christian education is impossible. Admit it, and what becomes of the necessity of evidences? But in this respect millions remain children all their lives. They test their faith by their experience. Its roots strike deep down into their hearts, and strengthen their hold day

by day; but of any exterior demonstration of the truth of Christianity they remain in life long ignorance.

It would seem then that we are in danger of being thrust on to the horns of a dilemma. Either evidences of the truth of Christianity are necessary, or they are not. If they are then the faith of these simple-minded child like believers is wrong; or at least unsatisfactory, as being without the proper foundation. If they are not; then the labour of the long series of Christian apologists was wasted and the demand for evidences for the Chinese is a mistake. The dilemma however falls to the ground when we recognise the fact that there are great differences between one mind and another. There are minds to which the whole field of Christian evidences is a *terra incognita*, and who are rather the better for their ignorance of it, because they are destitute of the faculty of finding their way over it. There are other minds which cannot believe, I think we may say, ought not to believe without the perception of proofs and evidences which the former class do not require. Moreover the child and the peasant are naturally dependent on the parent and the philosopher. The child is ignorant of Paley and Butler, Grotius and Lardner; but he believes in his father. The peasant knows little or nothing about the proofs of the genuineness and authenticity of the sacred records, but he thinks his minister knows all about it. In all countries and in all times the few do the thinking for the many and the illogical are ruled unconsciously by the logical.

We are hampered in our inquiry, as to the need of evidences, by the lack of a definition of what Christianity is. I have been restrained partly by a sense of incompetency, partly by fear of stirring up controversy, from attempting a statement of the gospel. There is, I believe, a self evidencing power in Christianity; but not to all men, nor even to those who perceive it, equally at all times. But this self evidencing power does not abide in the same manner and degree in all parts of the Christian system. Take for an instance the grand central truth of the gospel, that God is our Father, that God is Love. The Christian may have first received this truth as the result of a chain of reasoning; but whether so received or not, I appeal to Christian experience as testifying that this glorious truth shines like the sun by its own light. At times the fogs and clouds of our earthly natures hide it from our eyes; but in our calmest, purest, heavenliest moods, when it seems as though scales had fallen off from our eyes, do we not then see this ultimate certainty, independent of our feeble reasonings, lighting up the universe with its ineffable splendour, and so bathing our erst dark storm tost spirits in its blessed rays, that the last shadow of doubt is hunted out of the crookedest corner of our poor warped intellects, and for the time we do not so much believe as see? But this self-evidencing power of truth does not equally inhere in all truth. I cannot perceive that a past historical fact, such as that Jesus of Nazareth was crucified under Pontius Pilate can possibly be self-evident. Here at least we all need proof. Now the Christian revelation certainly rests upon a historical basis. We may therefore, despite the omission of a definition of the gospel, safely assume, I think, that it does require evidences of its truth. Moreover, granting the self-evidencing power of truth on its widest possible extent, it is certain that truth is not self-evident to the unbeliever. Truth is self-evident to the Christian because his eyes are purged. It is not self-evident to the unbeliever because his eyes are blinded. How is he to get his eyes opened but by going in faith to the great Physician? It is our aim to lead him into the sacred Presence; and for this some demonstration that He is the great and only Healer of humanity would seem indispensable.

Quiet observation of missionary preaching and its effects upon the hearers will confirm this conclusion. Attacks upon idolatry and superstition, are often, perhaps most often, received with good humoured and careless assert. The hearer smiles and nods, quite enjoying the destruction of popular fallacies, in which he has never had any hearty faith. What cares he if you smash the idols by your logic, and lay trains of reasoning to explode geomancy and divination and all his other inherited superstitions into fragments? He does not mean to abandon them for all that. Custom is mightier with him than logic; nor does he recognise the sinfulness, so much as the absurdity of the prevalent notions. Meantime, while he practises them with his kindred, he is ready enough to laugh at them with you. But now the preacher assails him with moral appeals, speaks of duty and purity, and love. He may listen uneasily, but he listens without any inclination to dispute. When the missionary rises to higher ground, proclaims the Supreme Lord of the Universe, the true object of all worship, the Judge, the Benefactor, the Father of all, a solemn hush sometimes creeps over the assembly, and the great announcement is received with a half-believing half-incredulous awe. But when the preacher goes on to proclaim the more peculiar doctrines of Christianity, it is perceptible that he no longer carries his audience along with him as before. The Incarnation, the Sacrificial

death, the Resurrection and Ascension, do not *command* assent by the mere statement of them, as did the former class of truths.

Some persons cut the Gordian knot by abruptly ascribing all unbelief immediately to the wickedness of the human heart. They tell us "doubt is Devil born." 'The man ought to believe, and if he does not it is just owing to the depravity of his heart, and so there is no more to be said.' Is there not indeed? Then have you nothing to say to the poor suppliant who agonising after faith, implores you to help him to solve his doubts? Nay; doubt is not necessarily sin, though it be the result of sin. By vicious indulgence a man has brought on a disease which has deprived him of sight. His blindness is the result of sin; but it is not his present fault that he cannot see. Past sin has brought him into a condition, from which no deep repentence, no earest desire to be pure can now avail to save him. So Faith and Unbelief are not simply and purely voluntary. In its form of intellectual assent, the only voluntary element is the willingness to receive and weigh evidence. As the evidence, if sufficient, will when introduced into the mind, inevitably result in conviction; so on the other hand, a man may be honestly desirous to believe, and from deficiency in the evidence, be positively, unable to do so. Not that I would overlook the interference of moral alienation from the truth in the judgment of evidence. Of some our Lord said "How can ye believe, which receive honour one from another, and seek not the honour which comes from God only?" He saw that their craving for the praise of men, so biased their minds that they could not be rightly affected by the clearest evidence. But He also said "If I had not done among them the works that none other man did, they had not had sin." He condemned them for unbelief because it was unbelief in the presence of full, clear and sufficient evidence. We however cannot judge the hearts, and may mistake as to the sufficiency of evidence, and should therefore be chary of putting down all infidelity to a perverse love of darkness rather than light. Let us be patient. The doubter of to-day may be the believer of to-morrow. Impatient censure of the pupil's stupidty betrays incompetency in the teacher. So imputing of evil motives to the infidel may sometimes be traced to an unacknowledged consciousness in the Christian advocate's mind of the feebleness of his own arguments.

I think we shall be agreed then that the study of evidences has a real and important place in missionary work. In my next article I hope to consider the Christian evidences as they are available for our use in China.

ON THE PURCHASING OF SLAVE GIRLS BY CHRISTIANS.

Read before the Foochow Missionary Conference April, 1869.

BY REV. S. L. BALDWIN.

The subject assigned for discussion at this meeting is embodied in the following question:—

"Should Chinese Christians be allowed to purchase girls for servants in the manner usually practised among the heathen at Foochow?"

In order to a full understanding of the subject, let us first inquire into the sources and methods of the traffic in slave girls at Foochow. It is well known that several hundred girls, between the ages of four and twelve, are annually sold in this city as slaves. Many of them are sold by their own parents, who generally plead poverty as their excuse for thus parting with their daughters. A large proportion, however, are brought here for sale from the prefectures of Hing-hwa and Chiong-chiu. The regions of these prefectures bordering on the sea coast are in a chronic state of anarchy. Villages are constantly at war with each other; and it frequently happens that the victorious party captures children belonging to the vanquished. These are held for ransom, at such prices as the victors choose to place upon them. If they are not ransomed, they are then brought to Foochow, to be sold as slaves. Another source of supply is kidnapping. Organized bands of kidnappers exist, whose business it is to steal children in the country districts of this prefecture, and in other prefectures of the province. It is extremely difficult to ascertain to what extent this is carried on, or to estimate what proportion of the slave girls annually sold here is derived from this source. Kidnappers are held in great detestation both by the civil officers and the people. A few years ago, several men who were convicted of this crime were sentenced to death by starvation; and the sentence was carried into effect by placing them in cages, in which they were compelled to stand upright, and in which they were so placed that only a part of the foot could rest upon the floor. They were kept in this position, without food or water, until death came to their relief. While kidnapping is held in such abhorrence, there seems to be no general feeling of opposition to the sale of female children by their own parents, or by those who have captured them in battle.

When girls are brought to Foochow for sale, whether by their parents or others, they are not usually sold by them in the first instance to persons who wish to use them as servants in their own families. They are sold to certain middle-men, or go-betweens, who are well-known as being engaged in this business of buying and selling slave girls. The prices

paid for them vary from $30 to $100, according to the age and relative attractiveness of of the girls. They are then sold for prices varying from 30 to 800 per cent. advance on the cost price. The best looking girls are very often sold for infamous purposes, even when a promise has been made to the parents to sell them only as servant girls. When thus sold, from $200 to $300 are obtained for girls who would bring only $70 or $80, if sold as servants. The men who deal in slave girls at the city frequently go down themselves into the lower prefectures, and buy young girls of their poor parents for a few thousand cash. In such cases, of course, their profit in selling them is relatively much larger.

In regard to the number of female slaves, and the manner in which they are treated, I quote a paragraph from the Rev. J. Doolittle's "Social Life of the Chinese," Vol. II, p. 212. "Female slaves are quite numerous among rich families and the families of mandarins. It is said that occasionally very wealthy families have several tens, which are distributed around among the children as they are married off. This large number is not common; but many rich families are reported to have six, eight, or ten; while, generally speaking, all the families which can afford the expense, and require such help, procure one or more. It is regarded as less expensive to buy a female slave than to hire female help to aid in the care of children and in the management of the affairs of the household. Though bought with money, female slaves are treated by their owners very much as women hired to work as servants are treated in western lands, except that no wages are given them, and that they are at no expense for their food and clothing. They are regarded as a tolerably safe investment of money, for they are readily disposed of as wives or as slaves by their masters in case they become poor."

I may add that, while in respectable families it is considered disgraceful to treat a slave girl cruelly, or to compel her to a vicious course of life, my inquiries lead me to believe that cases are by no means infrequent in which they are compelled by their masters to yield to illicit practices, or in case of their refusing to do so, are treated with great cruelty. My own teacher informs me that his elder brother had such a girl in his family, who cheerfully waited upon him in the presence of his wife, but who refused to be alone with him, when his wife was absent, and who—because of her unwillingness to comply with his unlawful desires—was punished by having her flesh burnt in several places with a red hot iron. Though we may hope that in a majority of cases the poor girls are not subjected to such trials in addition to their enforced life of drudgery, we have reason to believe that such instances are not very rare.

I now proceed to state the objections to the purchase of such girls by native Christians.

1.—Such purchasing is an indorsement and encouragement of the practice of selling slave girls. In talking with the Chinese on the opium question, when they say, "Foreigners bring the opium here." we frequently reply, "True; but you native people encourage them to do so, by buying it. If you would cease to buy, they would soon cease to sell." The same argument may be applied to the practice in question. Every man who purchases a slave girl gives the weight of his influence, and the encouragement of his personal sanction, to the perpetuation of the system. It may be said that the few purchases which can possibly be made by native Christians will have no influence on the general traffic. To which it is sufficient to reply that it is no less a Christian man's duty to cast all his influence against wrong, when that influence is comparatively insignificant, than when it is all-powerful. Let it be settled from the outset that Christians will have nothing to do with the purchase of slaves; and then as Christianity grows and becomes a power in the land, it will have great influence in eradicating the evil. A Christian man would not think of going to a store notorious for receiving stolen goods, to make his purchases. The principle that "the partaker is as bad as the thief" finds a response in every man's conscience. If, then, I believe it would be wrong for me to sell my daughter, or the daughter of another man, I have no right to indorse the practice by buying of those who do so.

I will not argue the general question of the propriety of slaveholding, as there are still some who defend it, among missionaries in China. It is enough to say that the arguments urged in defence of slavery do not apply to the case in hand. Those arguments are based generally on the authority supposed to have been given by the Almighty for the enslavement of the descendants of Ham; and no one that I know of holds it to be right for Chinese parents to sell their children as slaves, or for any person to hold Chinese children as slaves, whether purchased from their parents or from other persons. Until some such man of straw sets himself up, we may as well save our ammunition; and when he does, a single gleam from the Golden Rule will be sufficient for his utter discomfiture.

It is further to be objected to this practice, that those who engage in it desire profit from the purchase and sale of their fellow-beings. A Christian, of course, will not sell his slave girl to be the slave of another; but he will sell her to be the wife of another, and consider that he is performing a highly honorable act in so doing. He purchased her, perhaps, for $40. He has had her service for several years, in return for the expense of her board and clothing. He betrothes her in marriage for $60, $70 or $80. He finds it a profitable investement, and is quite ready to try it again. Now, if this be encouraged among native Christians, it will soon become the rule that every family wealthy enough will have a slave girl; and the Christian Churches of China will soon become slaveholding Churches, without even the poor apology of the "curse of Cainan" to justify them.

Let us turn now to inquire, What are the reasons usually urged in favor of the purchase of such girls? I am only aware of two. The first is, that Chirstians by buying such girls may save them from a life of infamy. But this is very problematical. As I have before remarked, only the most attractive among the girls are doomed to such a life. They command a very high price, and are just the ones that native Christians would not buy. Those whom they would buy are not at all likely to be destined to such a life. I am inclined to give exceedingly slight weight to this reason, when urged by a native Christian for the purchase of a slave girl.

The other reason I have heard mentioned is, that Christians by purchasing these girls bring them under Christian instruction, and insure their marriage to Christian men. These objects are desirable enough in themselves, but have we any right to secure them, by first encouraging the traffic in slave girls by our purchases, and then by ourselves holding them as slaves? Is it right to "do evil, that good may come?" It seems to me that until we are ready to adopt this jesuitical principle, we cannot justify the purchase and holding of Chinese slave girls by native Christians. Although these are the reasons given by those who wish to purchase girls for servants, I fear that the real reasons may be found in two of the sentences already quoted from Mr. Doolittle: "It is regarded as less expensive to buy a female slave than to hire female help to aid in the case of children and in the management of the affairs of the household. *** They are regarded as a tolerably safe investment, for they are readily disposed of as wives or as slaves by their masters in case they become poor;" and, I may add, in case they don't become poor, as well.

Yet, I would not be understood as holding that it is absolutely wrong, under all circumstances, for a Christian to purchase a slave girl. If the sole object be to save her from a life of slavery, it may be right to pay to those who hold her the price they demand; on the same principle that we would purchase the freedom of a friend from a band of free-booters who were holding him for ransom. In neither case would we acknowledge the right of the parties to sell; we simply recognize the stubborn fact that they have possession, and that it is impossible for us to carry our benevolent design toward the injured party without paying the money demanded by the oppressor. If a Chinese Christian really wishes to make such a purchase, as an act of pure benevolence, he can adopt the child as his daughter. There is a regular form which he can use in such a case; and he will then have no right to treat her as a slave. This will afford a good test of his sincerity.

The conclusion, then, to which I arrive is this: That no native Christian should be allowed to purchase a girl as a slave, and to hold her as such; and that, in order to prevent the practice, it should be held to be a disciplinary offence for a church member to purchase a slave girl, unless he immediately frees her by adopting her as his own daughter in regular form.

I am bound to say, however, that I consider the theory of the adoption as daughters of slave girls by those who have bought them among us, without giving regular papers of adoption, to be "a delusion and a snare." They are servant girls, and nothing else; and I believe it to be our duty to put a stop to the practice. I wish, at the same time, we might put a stop to the utterly heathenish—not to say infernal—practice of *selling* daughters for wives and of buying wives like cows or hogs, for so many dollars a head. But if we cannot at once do away with the latter evil, there is at least no apology for the continued existence of the former. There is no reason of necessity, growing out of the customs of the country, to be urged in its favor. It is entirely optional with each individual to buy or refrain from buying; and it seems clear to me that we should keep the church free from the evil.

TRIP TO KIEN-NING.

(Continued.)

In my former article, we had just arrived at the city of Kucheng. This is a city of about 50,000 inhabitants, is the capital of Kucheng District, and is surrounded by a wall about 15 feet high and 10 feet thick. The river along which we traveled in getting here passes along a few rods from the wall; it has a fine bridge over it, about 300 feet long, which is very high. If the water ever rises so as to require so high a bridge, it must overflow the entire city; the stream is so quiet you would hardly recognize it as the mad stream you had seen below. The valley is about a mile wide here, and is finely cultivated. The hills around are devoted to fruit and oil trees of different kinds. But as we are getting near the Sabbath, we will speak of the religious advantages of the place. The English Episcopal Mission has a station here, but how many members in connection I am not able to say. The American Methodist Episcopal Mission station was the one we came to see, and to stir up the minds of the members of, and of course we put up there. They have a very convenient chapel, and rooms for the helper in charge and his family, and also a comfortable prophet's chamber when he comes along. Bro. B. had a love feast in the morning of the next day, and in the afternoon a sermon and the communion service; there are between 20 and 30 members, male and female, and it is quite a remarkable fact, that all the wives of all the married male members are also members; and it is seldom you will see a finer or more

intelligent looking company of ladies together. We had a very interesting day of it, notwithstanding the clouds wept more or less all day.

Bro. B. had started with the intention of visiting this place, and from here to proceed to the station at Yen-ping. I had understood him Kien-ning-foo. When we arrived the question came up, where to go from here. As no missionary had been on the route, he decided on the latter, as a tour of observation. On inquiring about distances we found that it was much like the place the boy went to as a clerk. Writing to his mother, he said "it was a great business place and very central, as you could start from it to go to any part of the world;" so this was 240 li to Yen-ping, and the same to Kien-ning-foo and Foochow, and to another place up the river. We had made arrangements for coolies and chairs Saturday evening to be ready early on Monday; but when it came, they could not go, as the owner of the chairs wanted more cash, and it rained a little. But we would not be squeezed, and some of the brethren started out and found one chair, and the head cooley said there was another at the end of the first stage; so they decided I must ride, as I was young. Finally we got off about 12 miles into this terra incognita, where it was said that no white man had been before. We came out of the city on the north and took a course, I should say N. W., and kept near a nice little stream that wound its way through a fine valley from ¼ to ½ mile wide. We soon found we were in a new country, the roads generally a mere cowpath, and seldom paved. Often the bridges were only 4 or 5 poles pinned together, but the land was well cultivated at this season with a fine crop of wheat. Often there were patches of Oil plant, the only name I could ever get for it, till lately at the Custom house I heard the seed called "Oil pea." When I first came here, and saw it growing, I thought it was Mustard. The plant grows very rank and very branching; as the stems grow they put out yellow blossoms, which are followed by legumes about the size of a pipe stem, about 2½ inches long, full of peas the size of largest shot (not cannon balls). This keeps on till the crop is harvested. When the oil is pressed in the neighbourhood where grown, the whole plant is ground and pressed as described in the last paper, though probably with a loss of product. Well, we came to the end of the stage; it was the neatest and best built place I have seen in the country. The houses were mostly brick, and with ornamental corners and doors; and there was the coveted chair. My coolies somehow got the idea that *my happiness was too great* for them to carry, and proposed to Bro. B. that I had better take the other chair. I was perfectly satisfied, as it was more comfortable, but was sorry for the boys who caried it. While we were waiting for the chair, Bro. B. was distributing tracts and preaching to the crowd. Among them I noticed a slim man about my height, who manifested a great interest in the subject; and from the working of the mind, as manifest in the face, I set him down as probably Bro. B.'s class leader of the future church here. As we were about to start, he disappeared. We went on about a li, and came to a very fine establishment; when who should be in the door but he? We could hardly break away from his solicitations for us to stop, and stay all night. If I had been Bro. B. and alone, I should have stopped, as there seemed to be *a door* open. We went on up the valley, passing in sight of many villages. On most of the farms, there were little joss-houses to appearance, but on coming near them, we found they were little kilns into which they collected the rice stubble and burnt it; and as I afterwards found, used it for making poudrette, which they use on the hills, while planting wheat thereon. We also saw on the hills large plantations of the tĕng oil tree; they are very beautiful trees when in full blossom and leaf, which is in May. There are several varieties of them. They grow to about 15 feet, are spreading, and would make a fine shade tree about a house or street. The leaves are about the size of a dining plate, and heart shaped, and in some of the varieties three lobed, deep cut, and of a beautiful light green. The flowers put out at the end of each branch, in large open bunches, like the catalpa or horse chestnut flowers, white and large as wild roses; the fruit is round or egg-shaped, according to the variety, and appears like hickory nuts with the shuck on. One dear brother gave me his experience with them. When out on a trip, he opened the shuck and found a white substance under it. He put a little in his mouth, found it quite pleasant, and swallowed it. In a short time he was attacked with vomiting, and by the time that was over, was taken with looseness of the bowels, after recovering from which, the name was so impressed on the mind, that he remembers it still. Though near sighted, can see the trees two miles off. The oil is made in the same way as from the others. It is very poisonous, and dealers often mix it with other kinds of oil to keep the rats from them. I have thought it might be used in medicine with benefit in many cases. We came to a large village, but it was so dirty, we concluded to go on to a mill, a short distance ahead. Bro. B. went into a back street to scatter his tracts. We waited sometime, but he did not appear, and some one thought he

had got ahead by another road. So we started on, soon struck his trail, and finally came up with him at a place where the bottom of the road had fallen out, the stream having undermined it We had to dismount, and try the experiment of walking a crack between two terraces, and run the chance of going down into the mud up to the knees, or steping off the other side. By using my cane to fend off, I got over safely. The older heads got along well enough; so I took a smoke to celebrate the feat. We went on, and the valley becoming very narrow, we skirted along the side of a hill sometime, and on turning a point a very fine village appeared a little distance below us. The coolies whipped up on the descending grade, and soon drew up and dropped us at what they called a tavern, but which looked more like a bone boiling establishment, and did not smell well to our refined olfactories. By turning out a lot of opium smokers, they gave us a tolerable room. After supper Bro. B. took his book and went below, and for an hour taught the people. When he returned he reported this as a place of over 1,000 people, and all of the same surname. I tried to counteract the opium smoke by tobacco smoke, but had to give it up and go to bed. In the morning after breakfast and other duties were over, we started on notwithstanding the clouds were inclined to weep. Shortly we crossed the brook, and began to ascend the mountains. The road was so poor that even I was forced to walk. We came up into a very densely wooded mountain, and apparently a part of the primeval forest passed at Dragon's Breath. The trees were very large, and of different kinds; one parcutilarly attracted our notice, and on enquiring of our head cooley, who appears to be quite a literary character, and is a big enough rascal to be such, said it was a tree that would not burn. (probably of the Bass, woo l family.) Build a fire against it, and you could scorch the surface, but then it would go out. Some of them were 3 feet in diameter and 50 or 60 feet high, very full of foliage, the leaves lance shape and thick and deep green, 10 or 12 inches long. We concluded it must be the Salamander tree. We continued to ascend, and must have got between two and three thousand feet, at any rate were among the clouds, when in the thickest of the forest we came suddenly upon an extensive Tauist temple, and from here on, all the temples we passed were of that order. They worship reason, but did not show it in putting their temple up here out of the world; probably it was to get so far towards heaven, at any rate. It was a comfortable place to stop at in a shower. We passed on about on a level for a short time, and coming out of the woods, the cloud had lifted and was crowning a high peak in front of us, when all at once we had a splended view of a lake extending for miles. Here and there rocky islets lifted themselves above the waters, covered with evergreens, and the surging waters were dashing themselves up the deep ravines among the mountains. It was a scene of wonderful beauty, and we stopped to gaze and admire Bro. B. remarked he never had seen such a lake on the maps. Mr. C. said he had not observed it. I knew it as soon as I cast my eyes upon it. I had seen it at home 40 years ago; and I finally remarked, that the fact was we were between two clouds, and in a few moments we saw it creeping up the mountains. We descended quite rapidly along the mountain side, and observed numerous little excavations in the bank, bricked up partly in front and containing 1 to 3 jars sealed up. The people burn the dead, and put the ashes in these jars and deposit them in these places. Friend C. remarked "these must be potted ancesters," which we immediately voted as a smart remark, though he was so modest as not to claim it as original. Directly we were passing along the bottom and passed through a large village, which from the character the coolies gave it, should be at the bottom of a lake we read of. We ascended another mountain, and came to a clearing where we had a fine view of mountains covered with bamboo. We stopped, took lunch, passed down into a valley, and began to see patches of tea on the hill sides. Finally towards night we came to a large village, at the other side of a roaring mountain stream, with a fine covered bridge. The coolies dropped us as we entered the bridge, and said it was the place to stop; and verily it was. The landlord, when he found he was to have such distinguished guests, was up to the occasion, turned all creation out of doors, was here and there and everywhere in a moment, giving orders like the commander of a steam frigate clearing decks for action. He gave us the best room in the house, and as it was new and not finished, and partly over the water, was all the more airy. He cleared out all the old bedding and left us only new mats, and gathering that white folks would want from 2 to 3 beds apiece, left 10 for our use. It was beautiful to see him in the evening, after asking liberty, with such tenderness and respect, help his mother of 80 or 90 years into the room, to gratify her curiosity to see some outside barbarians before she died. The fillial piety of this people is a shame to Christian nations and probably may be one great reason for their preservation as a nation so long, notwithstanding their degradation and corruption otherwise. Well, we had a fine night's rest, and a pleasant morning to start with. The landlord thanked us for condescending to honor his house, and put up with

the poor accommodations he had to offer, and we from our full stomachs thanked him for his kindness and hospitality. We passed along for 2 or 3 miles in a winding valley with here and there fine patches on the hills on the one hand, and pine and bamboos with occasionally a fine palm lifting up its head among them on the other. We finally began the ascent of a long hill. On one side was an isolated hill, round as a dome, and rising 200 or 300 feet, covered with tea. On the other side was a large grove of palms. We finally reached the top, and stopped at a rest house around which was a little village. Passing on we came on to a mountain terrace. On the left, the height was some 1,500 feet, on the right, about 2,000 feet below, was a most beautiful valley of two or three thousand acres, as even as a floor, and covered with the greenest carpet of wheat. Two or three villages dotted the sides, and looked beautifully distance lending enchantment to the view. This valley apparently shut out from the world by precipitous mountains, seemed the abode of peace and content. But those temples showed that the serpent had his coils around their hearts, to mar the beauty that seemed to dwell there. We passed on, and had a constant change of mountain scenery but toward the end of the stage we had a long rise along the side of the mountain and finally came to a large gateway with a high barrier on each side—to the mountain, on one hand, and to the edge of a gulf on the other, 100 or 200 feet deep. This was the line between the prefectures of Foochow and Kien-ning. From this our way was, in the general, descending to the latter place. We now arrived into the tea district, and on all sides could see large and apparently flourishing plantations, and in the course of the day, passed quite a stream, down which the tea finds its way to a market on the Min. After it gets out of the reach of this, it finds a more convenient market at Kien-ning-foo. The form of the country rapidly changes to hills of 200 or 300 feet high, the vales of course devoted to rice in summer, and wheat and garden vegetables in winter, and fruit also is cultivated, giving it the appearance of home farms. By night we came to a little huddle of houses on the side of a beautiful valley, and just in front was a nice orchard of fruit trees in full blossom. We got a pretty airy room, with a pleasant view from our attic window, into which the perfume of the blossoms came, tempering very much the smoke from below, and we passed a comfortable night. In the morning, one of my coolies, who had declared he would go no farther, finding we were not at all alarmed, came along, as peaceful as a lamb, with his chair. We passed over a beautiful rolling country well cultivated, with many fine villages, and the general aspect of country and people was that of greater wealth and comfort, than of any part we had passed over. On getting at the top of a pretty high hill we caught a view of the walls and towers of the city. The view seemed to invigorate my coolies, as they started almost on a run, and left the rest far in the rear. Making good time we came out at the pavilion above the ferry, nearly an hour ahead. When the company came up, we concluded to lunch before crossing the ferry. We finally got into the city about 2 o'clock. We sent out my man to find a boat, and in an hour he came in with a boy captain who would take us to Yenping, certainly by Saturday morning, at the price we agreed on. He persuaded as to go on board as he wanted to start very early in the morning.

Yours truly,

U. S. M.

Foochow, Jan. 1870.

(To be continued.)

THE LITTLE BLIND GIRL.

[For the children of Missonaries in China. A blind girl was found near the Ponasang Station, of the American Board Mission, Foochow, China, November 12th 1868. From a paper found about her it would seem her father had either brought or sent her there. Her age was said to be five years, but she is not larger than a foreign child of two.]

'Twas a drear November morning,
And the air was very chill,
When we found a little blind girl
Lying on the hill;
Two garments wrapped around her,
Two garments worn and old,
Were all that warmed the child
Amid the cheerless cold.
A paper told the story,
The story all so sad,
Why she was blind, and starving,
And *why* so thinly clad;
The hand of sickness touched her,
Then she grew blind—it said,
The father—very poor,
The mother dear was dead.

I know not how a father
Could leave his blind child there;
Was it done in selfish gladness,
Or done in wild despair?
May be his heart was heavy,
And he dashed away the tear,
And murmured "Precious darling!"
And "Oh, this world how drear?"

Perchance—Ah, shall we think it!
(His was a heathen mind)
He thought "She's but a burden,"
"*A girl*" — "then too, *all blind.*"
We know not how he felt,
If his heart were sad or free,
As he left that little child—
A waif upon the sea.

On that drear November morning
When the air was very chill,
And we found the little blind girl
Lying on the hill,
She was moaning all so sadly,
With clothing far too thin,
"It rains—the wind is blowing,
O mother, take me in!"
Within our home of plenty
The board was spread with cheer,
But we did not taste a morsel
While that poor child was there;
Oh no, we brought her in,
The starving. homeless girl,
And the name by which we call her
Is little "Gathered Pearl."

Kind friends have made their offerings
To comfort, cheer, and bless
This patient little traveler
Through Life's strange wilderness;
And day by day the children
Pray God to let her see,
To make her well, and happy,
And that she good may be;
And on the blessed Sunday,
In the crowded thoroughfare,
Is seen our gentle blind girl
Borne to the House of Prayer;
In church, and school she hears
Of Him who healed the blind,
May He let the light of life
Beam full upon her mind!
And when this world is over,
All passed her darksome night,
May her eyes behold the beauty
Of heaven's eternal light!

FOOCHOW, Jan. 1st, 1870.

F.

ADDRESS ON THE MISSIONARY WORK IN CHINA.

BY REV. HENRY BLODGET.

The AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, held its 80th anniversary, in the city of Pittsburgh Penn—convening on the 5th of October 1869, and adjourning on the 8th. During the third day, the con. John B. Page chairman of the Committed on the China mission of the Am. Board submitted the following Report:—

"The missions in China have made encouraging progress during the year. The number of laborers in the field has been increased by the addition of eleven, making in all that have been sent out under this Board, and now in the work, thirty-eight. To this we must add the native agency of preachers and teachers—thirty-three—and we have a total of *seventy-one* persons (under the auspicies of this Board) engaged in evangelizing China. The work of preparation is well begun, and the fruits of toil are just beginning to be gathered. The Scriptures are translated, schools are established, the Gospel is preached, conversions are reported, churches are formed, but the great ingathering of souls is yet to come. Should not the great question be, can we hasten it one day?"

Rev. Mr. Blodget of the North China Mission made the following address:—which we take from the supplement of the PITTSBURGH COMMERCIL, Oct. 9th 1869.

This is my first attendance at a meeting of the American Board. I appear among you after an absence of fifteen years from my native land, six of which were spent in Shanghai, three in Tientsin, and five in Peking. This day I gratefully acknowledge, in your presence, the living kindness of God to me and to mine, His protecting care, providential guidance, His great long suffering, and His sustaining grace. If any thing good and praiseworthy has been wrought, glory belongs wholly to Him.

The *Missionary Herald* has laid before you the facts in the history of the North China Mission. In reading that journal you have noted the illness and death of three members of the Mission at Shanghai, the return to this country of all the remaining members save one, the removal of the Mission to North China, the increase of its members, and the establishment within seven years of four different stations, along a line of two hundred and twenty miles, in four important cities, including Peking, the capital of the Empire. You have learned also of the formation of infant churches at each of these four stations, containing in all nearly fifty members, eight of which have been added during the past few months, and you are aware of the present flourishing condition of the Mission.

For these things we are bound to thank God and take courage. During the few moments in which I may now address you, I shall present several reasons for the vigorous prosecution of the missionary work in China.

And before all, I cite the Great Commission, "Go ye into all the world, and preach the gospel to every creature:" the promise also, "Lo I am with you alway, even unto the end of the world." Be these our answer to all who look with indifference or incredulity upon this work, or who refuse to have any part in its performance. No ploughman in the field; no smith at his anvil, has so clear a warrant for the labor he performs, as he who crosses seas to remote lands to preach the gospel of Jesus.

We may well leave the success of His work to Him, who, possessing all power in heaven and earth, has plainly commanded it; and encourage ourselves meanwhile in the abundant and glorious promises of the word of God. If

it is reason for those who tunnel mountains and join oceans to perform in cheerfulness and hope their daily toil, without concern as to the result, how much more reasonable for him who executes the plans of the Eternal God and is engaged in the work for which the world still stands?

An individual Christian proves the reality of his faith by the obedience to Christ's commands. A church proves itself to be indeed a church in the same manner. Be it ours by obedience to this plain command, which is acknowledged by the universal church, and by the faith, the self-denial, the adundant contributions, the earnest prayers, the steadfast toil and patient waiting which it will cost us in this, the most difficult of all fields, and by the rich harvest which, with God's blessing, we shall reap, in Christian churches planted all over the land to prove that we do love the Lord, that we are *truly* his church. In the centuries to come what argument from the form of government or order of worship of the churches which now support the American Board can be brought forward, so effectual to prove them to have been true churches of Jesus Christ, as that which will arise from their faithful, self-denying, successful prosecution of the work of foreign missions?

Christianity and Christian missions stand or fall together. How can any body of men claim to be a true church and yet say this command and this promise are not for them? Or, receiving these, how can they refuse to obey the one and claim the other?

2. The very magnitude and difficulty of the work is a reason for its vigorous prosecution. When such a work is before us we cannot afford to be idle, nor dare we be faint hearted. We need to form some proper estimate of what is to be done, and engage at once with all our powers in its performance.

And what work so great and so difficult as the conversion of China to God? I need not remind you of its immense domain, more than twice as large as that of the United States, being one-tenth of the whole habitable globe; nor of its great population, more than ten times as numerous as that of our own country, constituting one-third of the entire human race; of its language, the most difficulty to be mastered of all foreign tongues; of its manners, customs and institutions, the most diverse from our own, as it would seem, which are possible for a civilized nation to have; for its three ancient systems of religious belief, one of which traces back its history to the earliest uninspired records of mankind, and all of which are deeply rooted in the minds of people, and interwoven in the fabric of their society, of the numerous minor cliques or religious fraternities which exist among the lower classes of the people; of the intense nationality of all, resulting from their having one origin, one language, a common religion, and from having been for so long a time united under one government.

Superadded to all these there is the intense Atheism of the Chinese mind, its indifference to all religion. It is difficult to conceive such utter unconcern about the future life, whether of happiness or of misery, and such total engrossment in material interests. Their horizon of religious thought is formed by heaven above and earth beneath; the dual powers of nature which produce all things, and by "father and mother," who in many things are enthroned in the place of God. To them death is annihilation, heaven a good heart, hell a bad heart, while tranquility of life, wealth, office, posterity, longevity are the five kinds of happiness which constitute the chief good.

In so vast a nation, so welded together, and bound about by custom, language, religion, government, and withal so atheistic, what can the teacher of the Christian faith do? If his task is difficult among the disintegrated tribes of Africa, and in the islands of the sea, how much more so in China, which is, as it were, the very fortress and citadel of heathendom?

Yet the magnitude and difficulty of the work, so far from producing despondency and feebleness of endeavor, should incite to the most vigorous exertions of which the church is capable, Thus only can the result be obtained. Thus only can the duty of love and obedience to our Divine Master be discharged.

3. We must prosecute this work because many branches of the Christian Church have engaged and are still engaged in it. We must perform our part. God will hve no idlers in His service. Each division of His militant host must engage in the conflict.

In the sixth century missionaries of the Nestorian Church, and in the twelfth and thirteenth centuries missionaries of the Latin Church made their way by long journeys over high Asia, to spread the Gospel in China. In these latter centuries missionaris of the same church have been distinguished by their patient, long continued, and self-denying efforts in this field. The Greek Church also has had for many years her representatives in Peking.

We do not pronounce judgment upon their efforts. So far as the true knowledge of God, the creator of heaven and earth, and of pardon in the blood of Jesus Christ, His son, has been taught, so far all these were builders in the temple of God, and their zeal, enterprise and self-denial should provoke us who strive to teach only the word of God without admixture of error.

At the present time, also, many branches of the church, from different lands, have entered this field. The work, so vast and so difficult, is engrossing the attention of Christians as never before. We are not alone in what we do. Let us be encouraged by their presence, and stimulated by their co-operation, while we enter into all that is valuable in what has been wrought in times that are past.

4. The providences of God call upon all Christians at the present time to use the most vigorous exertions for the conversion of China to Him.

Before stating what those providences are to which I allude, permit me to refer to one or two facts and principles bearing upon this subject. The command to preach in all the world and to every creature is, as we all know, an *unconditional command*. There is no clause allowing Christians to wait until, by rapidity and ease of communication, China should be brought near and made an adjacent kingdom; or until, through internal weakness and the fear of foreign arms, its authorities should be compelled to concede to their subjects religious liberty and to foreign missionaries liberty in their work; or until the existing systems of heathenism should be *effete*, and the people disgusted with idolatry, and sighing for deliverance should humbly entreat the blessing of the gospel. Rather if we regard the words of the Savior and the example of the early Christians, they were to go alike to lands near, and to lands remote in the face of all opposition and all difficulties, and declare the gospel message. So far as the great commission of the Savior and the destitution of the people are concerned, China has been open to the gospel for 1800 years, and the duty of evangelizing the nation has always been an urgent one.

Although the command and the duty have always been such, yet in these last days God has removed difficulties, and made the way more easy to his people, thus inciting and encouraging them to perform this duty. By the rapidity and regularity of steam and telegraphic communication, God has, as it were, removed China and brought her near to the Christian nations of the West. Her wants are spread out before them. She stands like a dumb beggar, pleading by her manifest necessities for the help which Christians only can give. China is now distant but about forty days travel from Christian England, while twenty-four days travel separate the Churches in the Pacific States of America, and one month's travel the Churches in the Atlantic States from this heathen nation. In a few years telegraphic communication will be immediate. The journey will be really less—less in time, discomfort and danger, than those so often performed by Whitfield in his crossing the Atlantic to labor in our land.

Add to this the establishment of twenty-five colonies, composed of merchants, traders, artizans, seamen, editors, chaplains, from Christian lands, under Christian government and protection, located at various points on the seaboard of China, in the interior and in the islands of Formosa and Japan, distant, as they are, hundreds or even in some cases nearly two thousand miles from each other, thereby serving each of them, as a key to remote regions, and affording easy access, as they do, to the central portions of the country, maintaining postal and commercial intercourse regularly with each other, and with the various nations of the West, standing like bulkwarks of christian civilization and power amid the hostile forces of heathenism, and we see what God has wrought for the evangelization of nations of the East. He has not only brought China and Japan near to christian nations, but has brought christian nations in their colonies, near to China and Japan, and planted them in their very midst.

Here in these colonies christian missionaries may dwell securely and teach the heathen. Liberty has also been granted to travel in China by passport, in all parts of the land. Foreign missionaries are allowed by treaty to buy land in any province and to erect buildings thereon at pleasure. Moreover, the Christian Religion has been pronounced by the Emperor in his treaties with western nations, a good religion, teaching the law of love and the practice of virtue. He has promised to protect all who embrace this religion, or who teach it to others.

Something like our present position may be seen in another light, if we might suppose a decree to have emanated from the Roman Emperor Tiberius, and to have been ratified by his successors, commending the Christian religion, and allowing the Apostles and early Christians to proceed unmolested to Italy, to Rome, to Africa, to Spain, to Gaul, to Britain, to all parts of the Roman Empire and in every place to declare their new doctrines, to baptize converts, and to observe all the customs of this religion in the most open manner, without public or private molestation, either to themselves or to their converts. I think the followers of Jesus under such circumstances would have judged that God had in very deed given the kingdom to His dear Son; and that the times of the restitution of all things which He had spoken by the mouth of His holy prophets had actually dawned upon the world. I think they would have offered themselves with an eagerness knowing no bounds to engage in the work of God, and to spread to the remotest land the grace of their crucified and ascended Redeemer.

God did not see fit to make the government of Rome at once tolerant of Christianity. He had a baptism of blood with which they were to be baptized. He called them to undergo it not only for the necessities of the times then present, but for the welfare of the Church in all after ages. They obeyed, singing psalms of praise, remembering Him who laid down His life for them. Let us remember, would that the whole church might remember, not only the precious blood of Jesus, but also the blood of our martyred brethren, and in these days of peace and

prosperity, when God has used the power of Christian nations to bind the presecuting power of heathen kingdoms, press on in their spirit to possess this whole empire for Christ! The pillar of cloud has already gone before us. The ark of the Lord and his tabernacles have to be carried forward and pitched in town and city, over the wide rolling plains, among the rugged mountains, in the fertile valleys, by the water courses and broad rivers, around the lakes and by way of the sea—that incense and a pure offering may ascend from every part of the land in honor of his nane.

5. Our antecedents in this work compel us to go forwrrd. We have put our hand to the plow and may not look back. After careful consideration of their personal duty, in a spirit of humble obedience to the command of the Redeemer, with all sincerety of heart and earnestness of purpose, our fathers in the Church entered upon the work of foreign missions. Some of them became laborers in the field; others upheld the laborers by fervent prayers, and liberal contributions. These have now fallen asleep, some of them in foreign parts, where their bones lie scattered in many lands, or even are buried in the depths of the ocean. Fidelity to the dead requires us to go forward. We must accomplish that which they purposed, and for which they prayed and toiled. It were an unworthy record that such a work languished and died on our hands.

Outside the city of Tientsin, in the open plain, is the cemetery of the British soldiers who fell in the war with China of 1860. Officers aud privates lie buried together in that little enclosure, upon an enemy's territory, remote from their father land. Behold what men will do in the service of their country. Behold what a nation will do to revenge injuries, to extend trade, and to establish their power in foreign parts. Her buried dead are the price paid for the present political privileges of Britain in China. They are also the pledge of the future extension of her power.

The ashes of those peaceful warriors who fight under the banner of the cross, lie buried in many cemeteries over the hill sides, and on the plains of China, or sleep beneath the waters that girdle her coast. They tell us what men will do for the love of Jesus, and for the testimony of His name; what churches will do in obedience to His command, and to extend the blessing of His beneficent reign into all nations. They also are the price of our present enlargement, and the pledge of our future conquests. By these we claim the soil of China for Christ, the people of China for obedient subjects of His blessed kingdom.

In the face of such a history and such examples, to pause or to turn back is impossible. Our deserted work would be an insufferable disgrace. Our tower unfinished would cause men to mock and God to frown upon us. Nothing remains but that we should patiently and zealously carry forward this work to the end, waiting in its faithful performance for the coming of the Lord.

Seven years ago I performed a long journey in the province of Shansi. My way in part lay through a broad and fertile valley, bounded on the east and on the west by rugged and lofty mountains. One morning I set forth unusually early, long before the dawn of day, the night and darkness fitly representing the spiritual condition of the people among whom I journeyed. Gradually the first pale tints of light and the gray dawn appeared. Brighter and brighter grew the east, until at length the mountain tops caught the first beams of the rising run, and shone in the glory of a new day. By slow degrees light crept down the mountain sides, chased away the shadows and the darkness, and, after long waiting, covered all the valley, entered every ravine and shaded glen, and bathed all nature in its joyous gladsome beams.

Even so at this present time is the light of the sun of righteousness rising on China. His first beams have already fallen upon her lofty systems of error. Late has been the dawn. Yet it comes. Slowly the light descends illumining her darkness in religion, morals, philosophy, government. Touched by its sacred rays the many millions of her people shall awake to a new life and joy. Eternity dawns upon their view. God, the creator, enters their thought. His government, providence, law, His infinite love and tenderness. From the cross stream forth pardon and peace. Human nature, emerging from its gloomy prison house, unfolds itself in this new and blessed light, which shall roll in ever increasing waves over the whole of its manifold wants and capacities.

What more shall I say? For us the Christian churches, Christian men and Christian women of America, commissioned and encouraged by the Lord Jesus for this most arduous and greatest work, stimulated to its performance by the example of the church in many ages and many lands, beckened onward by the providence of God, to stand still or to retrace our steps made impossible by our antecedents—to us the cry of dark China still is, "Light, more light."

[Our reason for inserting in the RECORDER the two following articles, which appeared in print nearly two years ago, is this; most of the newspapers published in Shanghai and Hongkong, are in the bad habit of supplying their readers with articles, either original or selected, very much like the first, on an average, several times a year, while they seldom contain any like the second. Our wish is to question the truth of the sentiments and

justice of the former class of articles. This is done in the latter paper. We fain would hope that the admirers of such articles as "Rival Missions," will honestly and carefully consider the points made in the letter by a Protestant Observer while "Comparing Protestant and Roman Catholic Missions," before they write or print anything more on the subject. Ed.]

From the China Mail.

THE RIVAL MISSIONS.

No one who travels to any extent in the interior of this country can fail to be struck by the superior energy which is manifested by the Catholic as compared with the Protestant Missionary; nor can he remain unaware of the far greater influence which is exerted by the one than the other. While the Protestant Missionary resides comfortably at one or other of the treaty ports and makes an occasional visit into the interior, and that to no small distance, an exception, the Catholic establishes himself in some far off City; forgets all but the people by whom he is surrounded, and devotes himself with his utmost zeal to furthering the great cause to which his whole life is devoted.

He casts off his European clothes, and dresses as an ordinary Chinaman; he eats native food, lives in a native house, learns to speak the language fluently, and acquires what is of even greater influence with the Chinese, much of their peculiar style and manners. In little dirty Chinese houses, amidst poverty, sorrow and disease, he is to be found cheering the weak, helping the needy, curing the sick. He knows all that is going on in the town or district to which he is deputed; he takes a deep interest in the political and social movements affecting the Empire; and is thoroughly acquainted with its nature—with its strength and with its weakness, with its qualities and with its faults. Above all, he is careful to acquaint himself with the statistics concerning the spread of Christianity, and watches with interest the rise and progress of Christian Communities. We recollect being impressed by the discourse of a French Roman Catholic Missionary, who, standing at the top of one of the Fung-Wan-Shan hills, cast his eye round the plain which extended like a map before us and counted off the various Christian Communities in the neighbourhood—in that village so many thousands, here so many more. Such enthusiasm we thought deserved success and commendation—a life of sacrifice, of active devotion to a good cause; a complete abnegation of self—such is the career which the Catholic Missionary deliberately adopts for the furtherance of his religion; to gain which he is content to forget his country, his friends and all other ties.

How different is the picture of the Protestant Missionary. Snug and comfortable, with home, wife, family, friends, society, all that makes life enjoyable, he passes his days at or near one of the treaty ports, in perfect security, peace and comfort. At times he may journey some little distance into the country, but staying at home is the rule, going away the exception. No doubt he does good in his sphere, but we think that sphere is too limited, too much, to use the inimitable simile of Abbé Huc, like scattering of Bibles on the sea shore, and too little adapted to the wants of a nation like China.

The quiet clergyman's house and the Church, after the model of what is found at home, is not what is required here. To accomplish any good, the preacher must be up and doing, away into the country; fearless of danger and careless of privation. This is the spirit in which the Catholic Missionaries proceed; and it is not to be wondered at that their energy is rewarded; that they are daily obtaining converts in scores to the Protestant's units. It is easy in an illiberal spirit, to attribute this to the greater similarity between Catholicism and the Chinese forms of religion, than between the latter and Protestantism. Something may be due to this, but much more of the Catholic's success results from his earnest enthusiasm, his noble self-devotion, his untiring energy.—*Shanghai Recorder.*

"THE RIVAL MISSIONS;" OR PROTESTANT AND ROMAN CATHOLIC MISSIONS COMPARED.

To the Editor of the "CHINA MAIL."

SIR,—During the last year I have noticed several papers published in China, or seen references to such papers, relating to the difference between the methods of conducting missions by Protestant and Roman Catholic Missionaries in China. In all of them preference was given to the latter, to the prejudice of the former. The course pursued by Roman Catholic Missionaries is spoken of with approbation, while that pursued by Protestant Missionaries is referred to in disparaging terms, sometimes in a manner to provoke a smile, at their expense.

For instance, an article in your issue of February 1st, titled "*The Rival Missions*," credited to the *Shanghai Recorder*, is one of the papers to which I have referred. I object to its statements as not being fair in part, and as not giving a *complete* statement

of the differences between the two classes of missionaries. If you will spare me room in your paper, I will state my views of the subject as briefly as possible under the circumstances.

1st.—In the first place, I object to the term "RIVAL Missions," just as I would object to the term "*Rival*" being used to denote any differences that may exist between the German and the English or the American Missionaries, or between Missionaries of the Church of England and of Dissenters, or between Baptists and Pædo-Baptists, or between Methodist and Presbyterian Missionaries, or between English and American Missionaries. It has an ugly look and meaning, especially when used with reference to religious subjects and religious teachers.

2nd.—I have yet to learn that the Roman Catholic Missionary exerts "*a far greater influence*" than the Protestant Missionary. There was a time, between two and three hundred years ago, when the former exerted a greater influence than the latter now does in regard to several subjects. Now-a-days the former are looked upon with suspicion and dread, in some places, by the Mandarins, because they interfere between themselves and the Catholic Chinese in various ways. Many, doubtless, become converts to Romanism and remain such, because the Roman Catholic Missionary does afford them protection against the Mandarins. I deny that the Roman Catholic Missionaries in China exert "a far greater influence" for GOOD than do the Protestant, over the Chinese people generally, or even their converts particularly. If they have a greater influence, it is not for the good, the spiritual good, of those concerned.

During an extended residence in China (I arrived in 1850) I have not been able to learn that any Roman Catholic Missionary has exerted a more extended influence over the Chinese or over foreigners, than did Dr. Morrison, or others that might be named who are dead, or than Dr Legge or Dr Martin, or the Missionaries at Amoy, or Ningpo, or Foochow, and some other places, to speak of those who are living.

3.—In the article "Rival Missions," it is said the Roman Catholic Missionary "devotes himself with his utmost zeal to furthering the great cause to which his whole life is devoted;" "learns to speak the language fluently:" "amid poverty, sorrow, and disease, he is found cheering the week, helping the needy, curing the sick:" "he knows all that is going on in the town or district to which he is deputed; he takes a deep interest in the political and social movements affecting the Empire; and is thoroughly acquainted with its nature, with its strength and with its weakness, with its qualities and with its faults. Above all he is careful to acquaint himself with the statistics concerning the spread of Christianity and watches with interest the rise and progress of Christian communities."

Now in all candor, let me ask, if it is not *implied*, that the Protestant Missionary does not do the above things? *And is not the implication false?* Are Protestant Missionaries the indolent and the ignorant creatures one would infer them to be from reading the above quotations? Are they without zeal in furthering the cause to which they have devoted their lives? Do they not speak the language fluently? at least as fluently as Roman Catholic Missionaries? Do they not cheer the weak, help the needy, cure the sick, as they have means and opportunity? Are they not as thoroughly acquainted with the several other subjects enumerated above, as are the Roman Catholic Missionaries? It is implied that they are not, but I have yet to learn if they are not much more accurately and intimately acquainted with these subjects and interested in these things. I believe those who write such articles as "Rival Missions" do not know what is being done by Protestant Missionaries, nor really what kind of people they are in their Missionary work. It is not uncommon for people who know the least about them to talk the loudest against them.

4.—Who have prepared the most accurate books and histories relating to China and the Chinese during the last 50 years? Have their authors been Protestant or Roman Catholic Missionaries? Who have prepared the dictionaries now in use in China by students of the Chinese language? And were they Protestant or Roman Catholic Missionaries? Which of the two classes carry on the Hospitals at Canton, Shanghai, Peking, Hankow and elsewhere? I could ask many more questions relating to the manifest literary and charitable works of missionaries, similar to the above, but I forbear. For I am sure that those who bestow thought on the subject cannot fail to see that Protestant Missionaries are not a whit behind Roman Catholic Missionaries in these respects, but are, on the other hand, far in advance of them. They are not the unintelligent and hard-hearted beings represented by inference.

5.—It is said that the Roman Catholic Missionary "casts off his European clothes and dresses like an ordinary Chinaman; he eats native food, lives in a native house, &c., &c." Some of the Protestant Missionaries do all the things enumerated above. But I

have no reason to believe that those things recommend them to the Chinese, and that the latter more readily believe in Jesus and lead Christian lives because their religious teachers adopt some of the Chinese customs. I am personally acquainted with some Missionaries who dress in Chinese apparel. But their nose, their beard, their hair, and their whole countenance betray the fact that they are not Chinese. I have heard the Chinese deride them as "false or counterfeit Chinamen." It is a great convenience in travelling to wear Chinese clothes and to eat Chinese food, but I doubt whether these things facilitate the conversion of the Chinese,—which it must be borne in mind is *the* object of the Misssonary. Chinese clothing and Chinese food may be a convenience and less expensive than European clothing and food prepared in foreign style, but such things do not change the heart of the Chinese.

6.—The writer of that article thinks that the sphere of Protestant Missionaries is "too limited," and he regards "the inimitable simile of Abbé Huc," where he speaks of their scattering Bibles on the seashore," as very descriptive of their labors which are too little adapted to the wants of a nation like China. I think no Protestant Missionary in China ever felt his sphere of influence too limited. He only regrets that he cannot do more in the city where he lives and labours, not that the city and the region about it are too small. I think too that the Chinese wants are precisely like the wants of any other proud and heathen nation. They need Bibles scattered on the sea shore and everywhere else.

Here let me remark that one of the most manifest differences between the two classes of Missionaries referred to, relates to the Bible. The Roman Catholic Missions do not furnish the Bible to their converts. They have made no translations into the Chinese language, although they have occupied China for hundreds of years. Since Morrison landed in China in 1807, 3 or 4 different and complete versions of the Bible have been made into Chinese by Protestant Missionaries, besides translations of the New Testamen and parts of the Old Testament into various local dialects, as Shanghai, Ningpo, Foochow, &c. An united effort is now being made at Peking to translate the New Testament and part of the Old Testament into Mandarin, the dialect spoken by nearly half the population of the Empire. Commentaries on several books of the Bible have been made; besides a large number of books and tracts designed to explain, and illustrate, and enforce the doctrines of the Bible, have been written by Protestant Missionaries. These Bibles and these books are to be obtained by purchase or as gifts, at some 12 or 13 cities in this empire. Do the R. C. Missionaries engage in any such efforts to enable the Chinese to understand the word of God? In scores, if not hundreds of places, daily, are these books offered on sale or proffered as gifts, in connection with Protestant laborers. The R. C., with all their zeal, their ability, their means, do not these things.

Again: in hundreds of churches and chapels, located in the consular ports, and in adjacent villages and cities, do Protestant Missionaries or their native assistants publicly and openly preach the doctrines of the Bible, if not daily, at least several times per week on an average. The R. C. Missionaries and their native priests never throw open the doors of their churches or chapels to the public, and invite or allow their neighbours and the passers by in the streets to come in and listen. Is not this a marked difference between these two classes? the one works openly; the other secretly—the one preaches the Gospel to all who will hear it; the other never preaches or explains it except to the initiated.

7.—Great importance is attached to the circumstance that R. C. Missionaries live and labor in the interior. It is said, "the Catholic establishes himself in some far-off city." This is true of some only, not of all, as would be a legitimate inference from the language used. How many are stationed at the treaty ports? I have not the means of knowing. I should not be surprised, however, if the number of such was as great, or nearly as great, as the number of Pretestant Missionaries who live at the treaty ports. The latter are working in the country farther and farther every year. They have stations situated in the country all the way from a few miles to over 200 miles from the treaty ports. They are planning to extend more and more widely. Some of them, however, have never been able to see the duty of neglecting the large field, which the consular ports and the cities and large villages contiguous to them furnish for some far-off city. The ports are centres of trade, visited by people from the interior who are reached more or less by the Missionaries living at them, by means of chapels and books. The writer of "Rival Missions" asserts that "to accomplish any good, the preacher must be up and doing, away into the country." Where does he get any authority for such a statement? Why in the nature of things must he go *into the country?* Did Christ utter any such sentiment? Did the Apostles act on the principle of avoiding large cities situated on or near the sea coast? Are not the souls

of the Chinese living in Canton, Amoy, Foochow, Ningpo, Shanghai, Tientsin and Peking just as precious as the souls of the Chinese living in cities or villages distant from 2 to 20 hundred miles away? Why neglect those near for those remote?

8,—This leads me to notice "the picture of the Protestant missionary,—snug and comfortable, with home, wife, family, friends, society, all that makes life enjoyable; he passes his days at or near one of the Treaty Ports in perfect security, peace and comfort." This is a correct and proper picture in my opinion, with the exception of the clause "*All that makes life enjoyable.*" For myself I don't see why they should not be "snug, comfortable, with home, wife, family &c." Protestant missionaries generally believe in such a state of things, and so do the missionary societies which send them out and the members of Protestant Churches which contribute funds for their support. And there is nothing inconsistent with the commission of the Savior, "to go into all the world and preach the gospel to every creature," or with the spirit of the Gospel in having a home, wife, a family. Protestant missionaries and their patrons in England and America repudiate the theory and the practic of celibacy, they believe in the family institution. The influence for good of a well-regulated Christian family in the midst of a heathen people, cannot be overestimated. The influence of a missionary's wife and family over a native Christian church and community is every way desirable, as the experience of 60 or more years in other heathen lands besides China has proved; and why the same should not be true in China, it is difficult to perceive.

Lastly, every foreigner in China at the Consular ports where Protestant missionaries are located can know fully what they are doing, and how they are doing it. They have no secret about their plans, their manner of working or their result. But the same cannot be said of R. C. missionaries "*away in the Country.*" *Who knows what they actually accomplish and how they do it?* As near as I can learn. they do not labor nearly as zealously as do the Protestant missionaries. Much is said about their devotedness, zeal &c., &c. *But who knows?*

Do Roman Catholic missionaries, resident at the Treaty ports, excel Protestant missionaries in zealously laboring to save souls? Are the former more intelligent and more interested in the spread of the Gospel than the latter? Are the former better posted up in the "political and social movements" affecting the Empire, and less intelligent in regard to "statistics concerning the spread of Christianity," &c., &c., &c., than the latter? If so, I have still to learn it. If they are not more active, more faithful, more intelligent than Protestant missionaries, why assert or take it for granted that those living in some far-off city (of whose personal character and labors little or nothing can be known to residents at the Treaty Ports,) are more active, faithful and intelligent, &c., than Protestant missionaries?

Apologizing for the length of this letter, I remain, yours &c,

PEOTESTANT OBSERVER.

CORRESPONDENCE.

LETTER FROM SIAM.

TO THE EDITOR OF THE CHINESE RECORDER:—

Your Recorder comes to me very regularly and I am much pleased with it. I think it ably edited and that your correspondents are the most of them able writers. Your columns devoted to Missionary intelligence are usually refreshing. It is good to observe how the Lord is overturning and overturning in China to plant the gospel and establish his kingdom among that great and wonderful people. What an army of missionaries he has in that field! While the progress seems quite slow compared with apostolic times, yet we may confidently believe that it is sure of ultimate and glorious success. A similar remark may be made of the gospel's progress in Siam. Our faith is now being exceedingly tried by the universal carelessness and indifference of the people, especially of the Siamese. I have never before in all my life of 34 years among them, witnessed such an awful destitution of the spirit's power among them. I go out almost daily to rouse up some if possible to a sense of their danger and their remedy. They universally think that they are going to hell, and that all their forefathers have gone there before them. But they hold that there is coming a time or period thousands of ages hence, when they will have suffered out all their demerit or to such a degree that they will transmigrate to this world again. What a *miserable hope* is this even if there were a surety

of realizing it! It seems most horrible to me, taking the best possible view of it from the Buddhist stand point; and yet the people can all sleep on quietly, doing works of supposed merit, which they believe will relieve a little the torments of hell fire, and shorten a little the ages of its endurance. When in all this world's history, (I am forced to exclaim daily) has there been a more clear evidence of the total depravity of man than these Siamese are daily exhibiting! Truly, man by nature is "*dead* in tresspasses and in sin." But the Almighty Spirit can raise and will raise the spiritually dead. This is our only hope for the Siamese. Their various improvements in government, trade and civilization, afford us no hope without the regenerating power of the Holy Ghost.

The Laos Mission in Cheangmai had been remarkably prosperous until about the 1st of last September, when the Laos King becoming jealous of its power among his people, stretched out his hand to vex the little church of seven native members and beheaded two of them in the most summary manner, and was reported to have issued warrents for all the other five. Mr. McGilvary's last letter, written with every mark of feeling in great peril, was dated the 29th September, saying that "If you never hear from us again, know that we are in heaven, and do not, we beg of you, regret the loss of our lives," (in the good work) "we are all peaceful and very happy—Two of our dear church members went up from the *martyr's stake* on the 12th September." "The price" (500 rupees) "we had thought of giving for the long letters to you may be worth more by way of conveying an idea of what probably may be our situation than the long letters we had written" (but do not send, for fear they would be intercepted by the king) "should worse come to worse—We had counted the cost beforehand and our death will not be in vain." A Burmese timber merchant under the British flag then turned up and volunteered to bring the two short letters without charge through to Bangkok, as he was about to start for this on business. Since those letters arrived, we have heard nothing more from the two mission families in Cheangmai, excepting verbal reports that some of them were seen at their homes about the 8th of November and appeared to be well and happy. Another messenger from Lampoon, 18 miles from Cheangmai, reports, that when he left on the 14th ultimo all was quiet at Cheangmai, and he had heard of no great disturbance there, and described the persons Messrs Wilson and McGilvary, as he had seen them two months before. He was of the opinion that had the missionaries been killed or imprisoned by the king, it would have been generally known at Lampoon. These reports are somewhat comforting to us, but they need confirmation.

The Presbyterian Mission of this city have despatched two of their number, viz Messrs. M. Donald, and George, to hasten up to carry sympathy, comfort and counsel to the persecuted brethren and their families. And the Siamese government has volunteered to send on Officer or Commissioner to conduct them safely through and to carry a letter to the King, requesting him to be kind to the missionaries, reminding him that they are from America, with which great country Siam is in perfect friendship. The express mission has been gone about 28 days, and we are anxiously looking for tidings.

Yours in Christian love,

D. R. BRADLEY.

BANKOK, Dec. 4th 1869.

LETTER FROM CANTON.

TO THE EDITOR OF THE CHINESE RECORDER:—

The lectures upon scientific and religious subjects, of which you gave notice in the November No. of the RECORDER, took place according to appointment in the chapel of the Medical Missionary Society. The attendance upon them exceeded, rather than fell below what had been anticipated. The chapel was usually filled, sometimes crowded. The chemical experiments seemed to attract special attention. You got a wrong impression in supposing that these lectures were ar-

ranged by the American Presbyterian Mission. They were under the direction of the Missionary Conference and heartily supported by the members of all the missionary societies.

The literati have been making some disturbance at Unchau in the province of Kwangsi where Mr. Graves of the Baptist Mission has a station. A Roman Catholic had been trying to get a foothold there and this had attracted the attention of the students, so that at the time of the examinations placards were posted, saying that every boat carrying foreigners, which came to the city would be burned; and calling upon every shop to furnish one billet of wood for the purpose. In opposition to this, the magistrate put out a proclamation, saying, that the Roman Catholic religion had been in the country for a long time, its doctrines were good, and it must not be interfered with. This proclamation was blacked over by the irritated students, when some of the ringleaders were called to account for it by the Magistrate, and a second proclamation posted. This was not defaced, but by the side of it placards were put up, denouncing the Magistrate as a traitor, and in league with foreigners, and so the matter ended. During all the trouble Mr. Graves' assistant went faithfully on day by day preaching as usual, and, what is of special interest, a few of the students came to hear him, and some of them became much interested in studying with him the doctrines of the Bible.

The favorable weather of the past month has been improved by the missionaries in making country trips. Nearly all have been away at one time or another. Mr. Krolczyk probably reached the farthest distance, having gone up a branch of the North River until he reached the habitations of the "Miàu Tzŭ," and saw mountains so high that their tops were white with snow.

By kind invitation of some friends of the English Wesleyan Mission, I had the pleasure of being one of a party of six who made a trip of 16 days up the North River. We reached a distance probably of 150 miles, the streams, clear as crystal, and pure, bracing mountain air of that region of country were delightful.

We stopped at most of the principal villages near the river to distribute tracts, sell books and preach the gospel as we had opportunity. At the farthest distance from Canton we met with most readiness on the part of the people to buy books, and to the very last were continually meeting with those who had heard the gospel preached in the chapels at Canton. We came back with new inspressions of the favorable position of Canton as a center of mission effort.

Mrs. Williams, wife of Dr. Williams of Peking, with two children has been spending some time here and expect to leave Hongkong the first of next month, on her way home by way of England.

In addition to the expected arrival of Dr Happer and his family of which you have already given notice, we expect by next month's steamer to reinforce the American Presbyterian Mission, Rev. Messrs A. Marcellus, William McChesney and their wives, and also Miss Shaw who comes out as a missionary teacher.

Yours sincerely,

H. V. Noyes.

Canton, Dec. 20th 1869.

OBITUARY NOTICE OF REV. WM. T. MORRISON.

A SHORT LIFE WELL SPENT.

To the Editor of the Recorder:—

When one, engaged in a good work, dies, it is important that he should not fall unnoticed. Justice to him who has served his generation, honor accruing to the Church from the virtues of her sons. as well as, the calling up of men, to continue the interrupted work, forbid silence. The writer believes, that all these reasons exist for calling attention to a life just ended.

Wm. T. Morrison, who died at Peking, China, December 10th 1869, was born in New York city, December 13th 1835. His father, Mr. John Morrison, is one of the stable Christian men, whose intelligence and moral worth,

leaven the society of that metropolis. That the character of the son, had its root in early family influence was apperent, from the singular strength of those sympathies, which bound him to his home.

At Princeton, 1852-1859, Mr. Morrison entered with zest into his studies, and read quite extensively; hereby maturing his mind, gathering much information and laying the foundation of a sound scholarship, especially in theological studies. His conversion occurred during the latter part of the college course. Having finished his studies, he offered himself to the Presbyterian Board of Foreign Missions, and was sent to Ningpo in China. He was there assigned charge of an outstation at Yeu San. The mode of life required was so trying to his health that he usually returned from the country, like an invalid seeking a sanatarium. He continued, however, spending two weeks at the station, preaching, and two weeks at home, until serious illness necessitated a change. He then took charge of the mission school, gave theological instruction to several young men, whose evangelical labors have been followed with rich results. As this training of a native ministry, was Mr. Morrison's ideal of missionary work, so he was specially fitted for it, by his own solid education. But he broke down under the climate, and after five years, a hasty departure barely saved his life.

By spending two years in America, he was prepared to resume labor in the bracing climate of North China. Since his coming to this city, less than two years since, his zeal and fidelity—as well in study as in preaching, have commanded the esteem of all. His favorite form of labor was not ready for his hand—strong, however, in his convictions, he sought, though with repeated disappointments, to draw from his boy's school, some material for a native ministry. In the meantime, he did not the less endeavor with his own lips and his own earnestness to win souls for Christ. Along with this diligence in working, there was a constant striving after higher spiritual life. He held that the first aim, even of a missionary, should be personal holiness; in the observance of the Sabbath, he was unusually scrupulous; and it will be remembered here as characteristic of him, that the last time he left his house, it was to attend a social prayer-meeting. In no contrast with these traits, but blending with them, and adding to their excellence, there was in social intercourse, a natural vivacity which enlivened his home as well as the wider circle of friends. His sudden death moved deeply this whole community.—We claim, for our deceased brother that his short life was well spent.

That preaching the gospel to the heathen, is the Master's own work, no Christian questions. It may be little that is accomplished through the instrumentality of any one man, but the great movement is helped onward. The out-station at Yeu San is already a flourishing Church, whose obligations to Mr. Morrison, affectingly acknowledged by the young men of the Ningpo Presbytery, connect him with all the results of their labors. His short ministry in Peking has had no apparent results. But every building must have a foundation that is out of sight, beneath the ground, otherwise no imposing super structure can be reared. The early labors of a missionary at any station are of this inconspicuous kind One practical thought.—An earnest missionary has fallen; let some earnest man rise up to take his place.

Yours truely,

JASPER S. MCILVAINE.

The Chinese Recorder
AND
MISSIONARY JOURNAL.

Rev. Justus Doolittle, Editor.

FOOCHOW, FEBRUARY, 1870.

BIRTHS.

At Peking, December 18th, 1869, a son to Mrs. W. T. MORRISON, widow of the late Rev. W. T. Morrison, of the American Presbyterian Mission.

At T'ung Chow, November 19th, 1869, a son, Edward Dwight, to Rev. L. D. CHAPIN, of the American Board Mission.

At Hongkong, Jan. 5th, 1870, a son to Rev. GEORGE E. MOULE, of the Church Mission, Ningpo.

At Foochow, January 22nd, a daughter to Rev. JOHN R. WOLFE, of the English Church Mission.

DEATH.

At Peking, December 10th, 1869, Rev. W. T. MORRISON, of the American Presbyterian Mission.

To contributors of articles for the CHINESE RECORDER: *You are respectfully and earnestly requested to write plainly on white paper with black ink, and dot the i's and cross the t's. Such compositors as are obtainable here, find it exceedingly difficult to make out copy written in pale ink on highly glazed, blue paper, and even on white paper, if the i's are not dotted and the t's are not crossed. The first proof sheets from such copy are appalling to one with little time to devote to proof reading.*

Please also punctuate your articles as you wish them to be printed.

Correspondence and items of Missionary intelligence should be here by the 15th to insure insertion in the following issue.

The Editor does not hold himself responsible for the sentiments of articles inserted in the RECORDER.

SALUTATORY.

In entering upon our duties as Editor of the CHINESE RECORDER AND MISSIONARY JOURNAL, we desire to say that we shall try to furnish such a periodical as shall deserve to be widely circulated in China and in Western lands, and that shall be regarded, wherever known, as reliable and indispensable, and of which none of its friends shall have any reason to be ashamed. We hope to keep it fully abreast of the age.

We are making some efforts, the ultimate design of which, is, to increase largely our subscription list in England and in the United States, as well as in the open ports in China and in Hongkong. We hope to double the number of paying subscribers in the course of a year. In order to achieve this desirable object, we solicit the powerful aid of our present friends and subscribers. Should they all heartily enter into the enterprise of doubling the present number of subscribers, we have no hesitancy in saying, *it will be done.*

We hope no one will decline to subscribe for it, or to commend it to friends for their subscription, on the ground, that they do not believe in all the sentiments and opinions advanced in it. The Editor himself does not acquiesce in many of the theories and views advocated or defended in its columns. Probably there is not a periodical of its size and circulation published in the world, the sentiments of all of whose articles are adopted by all of its subscribers. The question should not be, are all of its views sound and worthy of support? But this, on duly considering its price, size, scope and the general character of its contents, is it not a journal well deserving of a much more widely increased patronage?

Some have urged that the price be increased. But we prefer that it should remain at $2,00 per annum, its present terms for China, and that the number of subscribers should be doubled, rather than that its price should be increased, with the prospect that its list of subscribers would be diminished. If those who would gladly pay $3, or $4, per annum for the RECORDER will only take more copies for their home friends and interest themselves in obtaining new subscribers both in China and in their native countries, the object aimed at will be in a fair way of attainment. A certain gentleman who during the past year has taken only one copy of the RECORDER proposes to take five of the volume commencing in June next, and he thinks it highly probable that he can secure 20 or 25 new subscribers. Should his laudable example be widely imitated by the other present subscribers, the CHINESE RECORDER, would undoubtedly have many more subscribers than did the CHINESE REPOSITORY in its best days.

Several of the present subcribers send, from 3 to 10 copies of the RECORDER to their friends, or to literary societies, public institutions, or reading rooms in England, the United States and other countries. We would suggest, whether their course could not with profit and interest to all concerned, be much more largely adopted in the future. Can $2,50, or $2,25, be employed in sending home a present more truly valuable and acceptable than in procuring the RECORDER to visit monthly some relative or friend, or literary, or religious institution in the distant West?

To former CORRESPONDENTS and CONTRIBUTORS, we send our grateful salutations. We repectfully and earnestly solicit their continued favors. To them and to other literary gentlemen in China and Japan who are, or who may become contributors, we would say:—*Your papers on the Archæology, Ethnography, Geology, and Natural History of China and Japan*, (to adopt the language of our Editorial predecessor) *as well as on the various phases of the Missionary work, and related subjects, will be warmly welcomed. We feel that the scope of the Recorder is ample enough, and we rely on you to supply such articles as shall continue to make it interesting, valuable, and popular. If the original articles, published in it, are lacking in any of these characteristics, it will be because such are not supplied by those who contribute to its pages: The* RECORDER *will be what its contributors and correspondents make it.*

Selected articles will be admitted only when circumstances seem to call for their insertion. We prefer that they should be very few.

In closing, we have to suggest that our friends can largely aid us in making the RECORDER more interesting and valuable, by soliciting contributions of articles for its columns from Gentlemen in China and Japan whose tastes and whose pursuits have led them to investigate subjects of general importance and interest. While we continue to welcome papers from those who have already done so much to make this Journal what it is, we shall gladly and gratefully receive articles from new contributors on any of the subjects which come within the scope of the RECORDER. By the generous aid now solicited and expected from present subscribers and contributors in procuring new subscribers and new contributors, we shall not fail soon to make the CHINESE RECORDER surpass the CHINESE REPOSITORY in the variety, value and interest of its articles. For with the large increase of subscribers and contributors, it is our intention to increase the average number of pages in the journal.

—Since the above was in type, we have heard with much regret that the publication of NOTES AND QUERIES IN CHINA AND JAPAN" has been suspended. We are however glad to learn that the cause was not a lack of support from contributors or subscriptions. For three years that periodical has held its own, and advanced to a high place in public estimation. The matter found in its columns—its variety and originality—proved the advantage of a receptacle for the fruit of study and intelligent observation of various matters relating to China. The contributions to its columns formed an array of ability highly creditable to the useful purpose for which the paper was established, and it would be a matter of lasting regret should the cause of Science and Literature suffer from the want of an organ to preserve the work and researches of their votaries in China.

Rather than that such should be the case, and that what has been so ably instituted and conducted should fall to the ground, we are willing to do what we can to continue the usefulness of our late contemporary by opening our pages to original contributions on subjects which come within the scope of the "Notes and Queries." Though Literature, Science, Civilization, History have not been foreign to the purposes of our Journal, still the departments in question have not been so fully represented in our columns as we could have wished, and therefore we hope that now will be fully realized our desire that the "Recorder will be recognized as a medium of communication for think-

ers and workers in all the above departments of science and literature, who are engaged in the laudable effort to increase the general knowledge of oriental lands and their inhabitants. All work of this nature by adding to our information, and correcting erroneous impressions, we hold to be aiding in the causeof Religion and Civilization.

We earnestly trust that our present invitation to the contributers and correspondents of the Notes and Queries for their literary favor will meet with a hearty response, and that the constituents of that periodical will generously adopt the CHINESE RECORDER and become its warm friends and supportors by giving it their patronage and by recommending it to other literary gentlemen of their acquaintance for their subscriptions.

—Terms of the RECORDER for clubs or individuals ordering 5 or 10 copies have been fixed upon. They will be found on the fourth page of the cover. Subscriptions receivable at any time. But such has been the demand for back members that only a few subscriptions for previous numbers of this volume can be supplied in the future.

DELEGATES FROM FOOCHOW TO THE EVANGELICAL ALLIANCE.

The Week of Prayer, January 3rd—8th, was observed by the Foochow Missionaries in their usual manner. Six meetings were held, at which the subjects previously selected came before them for meditation, remark and prayer.

On Thursday afternoon, January 6th the subject was "Christian union; Prayer for the Divine Blessing on the assembly of Christians from all countries to be held this year in New-York." In view of the circumstance that Rev. S. L. Baldwin of the American Methodist Episcopal Mission, and Rev. S. F. Woodin of the American Board Mission at Foochow, expect to be in the United States at the time of the Evangelical Alliance in New York, they were appointed delegates to represent the Foochow missionaries at that conference. As their credentials, the leader of the meeting on that day was authorised to write out a paper to the above effect, and sign it in behalf of the body of missionaries here, and hand to each of them. It is directed to the Committee of arrangements for the General Meeting of the Alliance in New York.

It is respectfully suggested to the other Missions in China and the East, to consider whether it would not be advisable for them to appoint as delegates to represent them such of their number as are expected to be in the United States at the time of the convening of the Evangelical Alliance in New York sometime during the autumn of 1870. In such a case all the delagates who could attend, might meet by themselves sometime during the first days of the conference, and prepare such resolutions as seemed suitable to present to that body, and take such other action as they might deem advisable. In this manner, they might perform a great and a good work in behalf of the cause of the Gospel in China. Is it not too rare an opportunity to accomplish something for China to let it pass unimproved?

—Our contemporary, the *North China Herald*, at the beginning of the new year, absorbed the *Supreme Court and Consolar Gazette*, and made a change in its form, approximating, more nearly than its former shape, to the CHINESE RECORDER, which is, of course, an improvement, on which we present our hearty congratulations, adding also our best wishes for its continued and increasing prosperity.

—We have received a copy of "The Annual Report of the Boys' Boarding School, Foochow, China, in connection with the Church Missionary Society, under the charge of the Rev. Arthur W. Cribb, C. M. S." There are eleven pupils in the School, six of whom are supported by Ladies' Associations in England, and three by individuals. There are two "unassigned;" and we suggest that some local contributions to this School would not be amiss, and that in these days of "ruinous losses," some of our merchants could not do better than to put $40 per annum into an investment that is sure to pay, whether the tea market turns out well or not.